



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

between the Platonist and the Aristotelian—and I think the soldier stands with Aristotle and the world of concrete actuality, leaving the business of discovering the “archetypal ideas” of the League of Nations and every other “ism” to the rest of us.—S.

BOOK REVIEWS

The New State. By *M. P. Follett*. Longmans, Green & Co., New York City. 1918. Pp. 360, with appendix. \$3.00 net.

The main thesis of this book is that group organization is the solution of popular government; and it is valuable chiefly because in an elaborate and thoroughgoing way the author states the position of an increasing school of “pluralistic” thinkers in the United States, Great Britain and in Europe, who are steadily combatting the older absolutist ideas and ideals of government. They are far from satisfied with or loyal to the present system of representative government, especially in its legislative department, and they are sufficiently well-equipped intellectually to make their propaganda compel attention in higher circles of academic, political, and governmental life.

The author's standards of criticism are such that she does not hesitate to condemn the limited horizon of many “pluralists,” since they are atomistic and separatist within the group idea circle; and it is because she has the wider vision of group-interdependence, and carries it into the realm of international affairs that the book has any special claim on readers of the *Advocate*. In this field she is a federalist, premising the coming of a “world-state created by the law of interpenetration, the unifying of differences and representing the multiple man in his essential nature.” She argues that “there is not room on this planet for a lot of similar nations, but for a lot of different nations.” “A group of nations must create a group-culture which shall be broader than the culture of one nation alone. There must be a world-ideal, a whole civilization in which the ideals and the civilization of every nation can find a place.” “We make sacrifices for our own nation because of a group feeling. We shall make sacrifices for a League of Nations when we get the same feeling of a bond.”

These typical sentences hint at the trend of the author's argument. What she has to say about the issue of sovereignty, viewed from the group-standpoint of international relations, is especially timely.

Joan and Peter; The Story of an Education. By *H. G. Wells*. The Macmillan Co., New York City. \$1.75.

The narrative which forms the warp of this book is as simple and uncomplicated a thread as even H. G. Wells ever spun. As usual, interest is sustained by the vivid keenness and wit of character delineation, and even more by the unfolding of the theme itself. This theme is soon seen to be broader than education *per se*. It is foreshadowed early in the book by a dream which Oswald, Joan and Peter's guardian, has in his jungle-fever. In this dream he is struggling to escape from a dark forest to some unknown place where can be found air, freedom, and brotherly security.

With trenchant pen Wells then proceeds to score the dark forest of all the English pre-war institutions. The monarchy, the Church, and particularly the schools are inspected and found indolent, insincere and outside the flow of human progress. Nevertheless Joan and Peter catch glimpses of a broader society. It somehow succeeds in beckoning to them “over their teachers' heads and under their teachers' arms.”

Then comes war, shaking men together, forcing them out of eddies and into the dashing torrent. Young Peter, the aviator, sees the little barriers between men from 12,000 feet in the air, and perceives them to be trivial. He dreams of a God who expects men to clean up their own world.

The theme of internationalism now develops rapidly. Oswald, the old man, sees the war as an enormous breach of faith with the young, preventable by a broader philosophy and wiser education. He dreams of a League of Nations for

Peace. Peter, the young man, objects to the word Peace as negative. He looks for a human society which shall be a great adventure, a progress, an exploration: something which shall call for the invention, the intensity of effort for progress which the war has called out for destruction. The only democracy worth preserving he thinks is that which will give every man and woman the fairest chance to do the thing he can best do to help, and under the best circumstances. With every one doing his intensest best, the peoples may in time realize the ideal of a disciplined world freedom for all mankind.

Morale. By *Harold Goddard*. Geo. H. Doran & Co., New York City. Pp. 118. \$1.00 net.

Mr. Goddard has written in this booklet of the morale of health, gregariousness, humor, adventure, communal labor, pride, victory, fatalism, reason, and sex; but his most distinct contribution to the thought of the hour is his argument that the Great War of 1914 has emerged as a spiritual factor helping all who shared in it, whether soldier or civilian, to hold a “definite hope for another kind of life for humanity” and the “perception that the war could be made to hasten its birth.” Men and women inspired by such thoughts and hopes have “unlocked the supreme storehouse of the excess of life, achieved the last, the highest, the most unshakeable of the morales: the morale of creation.” Hence such phrases as “make the world safe for democracy,” “the war against war,” “never again.” There are limits to the endurance of men with lesser morales. This higher morale “is a thing divine—as everything creative is. It is the antithesis of destruction. It is the antithesis, therefore, of war itself. Let war beware of it, for through it war shall end.”

The Disclosures from Germany. Edited by *James Munroe Smith*. American Association for International Conciliation, New York. 1918. Pp. 253, with bibliography.

Professor Smith of Columbia University, as editor and translator, has served a useful purpose in this volume by making the texts of the Lichnowsky Memorandum and Herr von Jagow's reply thereto, and the Memoranda and Letters of Dr. Muehlon, accessible in a definitive form. The volume also includes an article by Dr. James Brown Scott on “The Dawn in Germany,” originally printed in the *American Journal of International Law*, April, 1918, in which this jurist and expert discusses the meaning of the Lichnowsky Memorandum and the other disclosures from “inner Germany” that, at the time he wrote, were available for interpretation.

Christian Internationalism. By *William Pierson Merrill*. The Macmillan Company, New York City. 1919. Pp. 193. \$1.50.

The popular pastor of the Brick Presbyterian Church, New York City, who has been prominent in several of latter-day organizations in the United States, created to promote the cause of a law-governed world and fraternity among religionists of many names, has made this book a medium for stating some of his convictions about the future duty of the churches as advocates of peace and international goodwill. In his discussion of the shortcomings of the church and of its divisions on the issue of war *vs.* peace he has been candid beyond some of his brethren. The “other worldly” sort of religion with its goal a state of heavenly utopia * * * won as the reward for individual goodness and piety,” he has no sympathy for. He wants institutional religion to become more democratic in its methods and ideals and more international in its sympathies. Failure to be an ardent internationalist is failure to be an American Christian, in the truest sense of that term, in his opinion.

Should the American Church awaken to its duty in supporting the Peace Conference in its anticipated idealism and practical devising of an international government, Mr. Merrill is certain that the reflex influence on the church will be wholesome. It will force federation of the sects, compel the pulpit to deal with group morality, and join social service to piety. Right action at Paris also would compel fairer dealing by the American democracy with such domestic prejudices as are based on race dislike and hatred.